

The Ansgar Lutheran

JUN 16 1966

How to Keep Out of Trouble--

No one has enough native intelligence to live without errors. But there is only one person who can solve the problem of a mistake, and that is you.

Above all, believe, with all your heart that any situation can be handled and any problem solved. Many times people have said: "Never was there a problem like mine before. Nothing will work out for me." But personal problems all fall into certain patterns, and not one human problem is insolvable. You must believe that. That is primary.

Put the problem in God's hand. In His own good time He will give you the answer. How does He give it to you? He gives it to you through your own personality which has become at peace. He cannot get an idea through turmoil, or drive a new thought through a storm. He can get an insight only through a mind that is correlated and smoothly functioning.

Therefore, if there is anything in the mind that interferes with peace let Jesus Christ perform His marvellous healing through the creative silences of God.

Another word for creative silence in prayer—talking things over with God. I dwell on this because I know positively that, if a person will put this technique into operation, getting his mind quiet, yielding to the Spirit of God, that guidance, illumination, solution of his problems will come.

Above all, cast off melanchooly and its step-sister, self-pity, and the whole fungus of depressed spirits. No good can reach you in bad spirits. Ask the Lord over and over until He must hear you. Ask Him to give His servant an understanding mind, a calm mind, where the answer may be found in God's good time.

This can guarantee relief from problems, but, best of all, it will keep you from further mistakes and out of trouble.

News and Notes

Letters to the Editor

A letter from a lay reader asks why the pastors do not write any more in The Ansgar Lutheran than they do.

A pastor writes to us that we should get more letters from the lay members of the church.

One memembr would like to have more doctrinal articles "so that we can get to know what our church teaches."

One member would like to have the page about foreign missions.

One writes that the synodical budget is too high.

One writes that we have not as yet learned how to give.

These are just notes taken from letters to us the past few months. They were letters not intended for publication. However, we would like to have a steady flow of letters pertaining to the work of the church and the church life in America.

There are so many ideas that should get into print.

We hope that the new year may bring us many of these ideas in the form of letters to the editor.

News from the Churches. What constitutes news from local churches? We like news about events in your congregation such as when you accept new members, when you plan to do certain things in the congregation that are more than routine significance, when special festivities have been held, when new ideas or plans are being tried out in the work. There are many such things that might well be called news and might encourage other churches.

There are things that we do not think are news worthy. If you have a roller skating party, or if you have a soft ball team which wins so many games! We know there are certain different forms of recreation in the organizations, but such events are of only local interest. But we do ask you to send us news, and we also ask you to let us be the judge of the news items, when we receive them.

Pastor John Schultz has changed his address at Fargo, N. Dak. to 1010 So. 13 Street.

Evangelism — and the Choir

By Clifton M. Weihe

The church choir is bound to do evangelism. Its singers are inextricably bound to the primary objectives of the church—winning souls and nurturing them in the Christian life.

This they do through every proper hymn and anthem, response and versicle, each of which is either a proclamation of the Gospel or a response to it. They also do it through the right kind of spirit and example.

What kind of evangelism is your choir doing?

Here are a few questions that can serve as an initial check-list:

1. Are the singers believers seeking to grow in grace?
2. Do they recognize their talent as God-given?
3. Is the primary purpose of singing to honor their Lord?
4. Is their loyalty in the church toward its whole work?
5. Are they reverent in services, faithful in rehearsal?
6. Do they cooperate with pastor, director and music committee?
7. Do they see their unchurched families and friends as objects of evangelism?
8. Do they seek to lead in worship rather than "perform"?
9. Do they sing suitable music and texts?
10. Are they provided with means to improve their library?
11. Does their membership encompass the eligible range of the congregation?
12. Does their total effort and effect feed the growing edge of the congregation's worship life?

Men of the congregation can see that the leaders receive help, guidance and encouragement. They can provide such helps as Nordin's "A Choirmaster's Handbook." Subscriptions to "Sursum Corda" might be given the leaders and singers to develop and maintain an intelligent and Christian approach to church music.

Our people are accustomed to higher and higher standards of musical excellence in the secular world. Our schools, especially in some sections, are producing superb young musicians. In the

church, we can hardly do less than the best for our Lord, in light of the abundant means and talents he has given us in this our day.

Albert Lea, Minn. Pastor Fred Jacobsen of Rolfe, Iowa, has accepted the call extended to him from Trinity Lutheran, Albert Lea. He is expected to take charge in April.

W. M. S.

The Executive Board of the National W.M.S. of the U. E. L. C. will meet in Blair at the Pioneer Memorial Building on February 12th

If there are any matters any District Society, or individual wishes the Board to discuss will you kindly send the same to the undersigned before February 6th, 1953?

Mrs. Carl E. Christiansen,
(Rec. Secy.)

Rt. 1, Kimball Rd., Trufant, Mich

The Old People's Home at Edmore Mich. We had a surprise here at the Home for Christmas. Mrs. Thorsle told my wife she had a nice letter from our daughter, Esther in Chicago about a surprise on us, but we were not to know what it was until Christmas Eve, so when we were all seated at the table for dinner, Rev. Thorsle told us the whole dinner, turkey with all the trimmings, was a gift from Rev. and Mrs. Bentsen's children. That was really a surprise as it was not alone for us but for all the guests as well, and we had enough for two meals of turkey, dressing, mashed potatoes, green beans, squash, pickles, coffee, ice cream etc. We are very thankful to the children for showing such an interest in the Home and the Old Folks. We also had gifts sent to each one from the Ladies Aid in Our Savior's Church, Racine, Wis., and many other Aids and societies have shown interest in the Home by bringing bags of candy and fruit to the members, but we are especially thankful to our God for the spiritual blessings we received here at this Home has lent a home to many homeless people; it has been a blessing to their frail bodies and also to the soul's salvation. Kindest greetings from us all at the Home. A Happy New Year to all.

Rev. and Mrs. N. Bentsen

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REV. JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

THE FEARLESS PASTOR

Dr. P. G. Lindhardt of Denmark writes an article in the Norwegian magazine, Church and Culture, about **Fearless Pastors**. He states that it is rather difficult to develop them in the state church. The tendency is to discard men who have the courage of their conviction, and to look for men who are smooth talkers and good mixers, who aim at getting along with everyone, and who never offend anyone by stating their conviction.

He states that when the pastors were independent economically, in that they had large farms from which to draw their salaries, it was much easier to develop fearless men. But the social and economic conditions of the pastors in Denmark now make them too dependent on their congregations. They fear to offend any one with the truth. He concludes that the present ideal of personality in the church is the "smooth talker."

We have just given a short summary of the article in **Church and Culture**, which is edited by Bishop Eivind Berggrav.

We now pose the question: What is the prevailing view in America among the Protestant churches with respect to fearless pastors? The Europeans have often said that the American pastors are completely dependent on the state churches, and therefore the pastors are not free to express their convictions. We have told these Europeans that we disagree with them. We have said that where the truth is fearlessly proclaimed (of course proclaimed in love) there the kingdom of God prospers, and that the average church member wants his church to prosper, and therefore he also wants a pastor with the courage of his conviction.

At times we have heard that congregations want a nice young man whom the members may tell what to do.

We are certain that all pastors would like to be fearless. They know that it is the New Testament ideal of the pastor.

We are also sure that church members generally respect and love the fearless pastor. No one wants a wishy-washy sort of presentation of the divine truth.

Here is a suggestion to all church members: Help your pastor by encouragement and prayer. Many a pastor would be encouraged if his members would give him a word of cheer now and then. Do not forget it is a very lonely job to be a pastor. He loves his people and he wants to help them, especially by the message he has for them. A congregation can almost kill a pastor's effectiveness if he never gets any encouragement. However, the pastor must not depend on this encouragement. He must be fearless under all circumstances.

The word "boldness" is often used in the New Testament to describe how the message of God should be proclaimed. Paul asks the Ephesians that they pray for him, that he be given grace "to boldly proclaim the mystery of the gospel." Paul was a very fearless man.

We are certain that if the members would uphold their

pastors in prayer in the way Paul asks of the people of Ephesus, that the kingdom of God would prosper much more.

All the small and petty things that occupy the minds of so many people are very disheartening. We wonder if that is what Paul means when he speaks of "the daily pressure upon me of my anxiety for all the churches," II Cor. 11, 28.

There is nothing Paul seems to value higher than boldness in proclaiming the gospel.

May we learn of Paul to be and to pray for fearless pastors and not just smooth talkers.

HOW NOT TO START A NEW REPUBLICAN ADMINISTRATION

The Christian Century recently carried this editorial: The worst mistake the new administration could make, short of plunging the world into atomic war, would be to attempt to send an ambassador to the Vatican. Yet a persistent rumor insists that the President-elect or someone close to him has secretly promised to do just that. We sincerely hope that the rumor is not based on fact, and that no such action will be tried. It is true that a considerable number of Roman Catholic voters changed their political allegiance in the recent election. But they did not buy anything by their shift, and they have no right to ask for anything except that the new administration give the country the best government it can. The establishment of an embassy at the Vatican has nothing to do with good government. We do not know what the hierarchy has been led to expect in the way of special consideration or privilege. It is a fact that Catholic doctrine declares the Roman Catholic to be the only true church and that its leaders are required to seek the recognition, support and special privilege from the state which are the prerogative, according to the Catholic view, of the one true church. Regardless, however, of promises that may wrongly have been sought, the nomination of an American ambassador to the Vatican should not be submitted. For General Eisenhower to do so would throw the United States Senate, and the whole country, into constitutional debate whose results could only be divisive and distracting. It would involve the new administration at its beginning in a religious controversy whose effects would be incalculably bad, no matter what the Senate vote. Surely there must be somebody who can tell President-elect Eisenhower or Secretary of State-designate Dulles about the avalanche of protest mail, the greatest ever received by Congress on any subject, which engulfed Congress after President Truman rashly tried to appoint General Clark to the Vatican post a year ago. If they will investigate they will discover that the great bulk of these outraged letters of alarm and protest were spontaneous and not the result of organized pressure. Behind them is a deep conviction that goes back to the earliest days of our history. To tamper with or to defy that conviction would be a great wrong and a very bad blunder.

The Forgiveness of Frau Rathenau

I met Tessier in February, 1940, shortly after joining the Legion. He was then an adjutant in one of the forts on the Libyan frontier. The commander of this distant position, a captain, had a trouble in pronunciation, which meant in effect, Tessier was in command. He was a big man, with a heavy jaw and fearless grey eyes. What was surprising was his voice, high and clear, like that of a priest, and his attitude of ironic politeness. He spoke German and French without the least accent and attributed this facility to his Swiss origin. Occasionally he would forget this attitude of politeness and curse us in the foulest fashion. Later he would regret it. We racked our brains to pierce the mystery which surrounded him . . . One day Tessier invited some Jewish refugees from their camp for a bridge party. He was an excellent player. In order to keep him in a good temper, we let him win, but it didn't last. After a few hands, he stopped suddenly, threw his cards on the table, and said in a grave and serious voice, as if he were making a confession:

"There is something I am sure of; that you people are convinced that I hate you. But that is not so. I love all Jews. In my opinion, they are one of the finest and the most gifted peoples of the world!"

To our great astonishment, he went on to tell us at length his ideas and opinions on Jewish history, literature and art. But that was not all. When he learnt that one of our companions was Ullmann who, before the war, had had a certain reputation as a caricaturist in Paris, he charged him with the job of decorating the officers' mess in the style of a night club. And our little friend Gerson, once a professor of oriental languages, became his Hebrew teacher. He was amazed to find that his pupil already knew the language and merely needed to perfect it.

The Tessier mystery intrigued us more and more. How on earth did this adventurer who could swear like a gangster become an enthusiast over Judaism?

Then came a moment I shall never forget. I had brought to a bridge game with Tessier an old friend, who had newly arrived at Fort Flatters, and who introduced himself:

"Legionnaire Rathenau, Adjutant."

Tessier leaped from his seat.

"Rathenau? Are you related perhaps to the late German statesman?"

"Yes, I am his nephew," replied my friend.

There was a terrible silence. In Tessier's face not a muscle moved. He became as pale as a dead man. After a long time he said:

"Rathenau, I must tell you something: one of your uncles' murderers stands before you!"

"What did you say?" asked my friend, thinking he had misheard.

"I was one of the three men who killed your uncle. It was on the 24th of June, 1922, in the Koenigs-allee in

Berlin," said Tessier in German—and he added, "my real name is Ernst-Werner Techow."

We sat down, dumb and overwhelmed. Distant memories came before our eyes . . .

In the meantime, the adjutant was looking in his desk for something to prove his identity. Finally he pulled out a yellowed piece of paper, covered with some lines in handwriting. It was a letter from Frau Rathenau, written on the day following the assassination of her son, to the mother of Techow: "Full of inexpressible compassion," she wrote, "I offer you my hand, you, the most pitiable of mothers. Tell your son—and this in the spirit of my dead son—that I forgive him, as God wants to forgive him. May he frankly confess before the earthly judge and repent before the heavenly judge. If he had known my son, one of the noblest of men, he would sooner have turned his weapon against himself. May these lines give you back your peace of mind.—Mathilde Rathenau."

An amazing story

"You see, Rathenau," said Techow, "this letter is my most precious belonging. It opened a new world to me. Even in prison I began to study your uncle's books, one after another. Later, in the Legion, in my spare time, I went on studying the Jewish problem. In Syria I learned Hebrew. I discovered that the Nazis, with the idea of justifying their excesses, had falsified the facts concerning the Jews. I know the force of the barbarous instincts of the Nazis; I was myself, also possessed by them. For 18 years I have fought against this evil. As Frau Rathenau mastered herself to write this letter to my mother so I have striven to master myself. I have always desired a chance to right the wrongs I have done."

In February, 1941, I met Techow again, in Marseilles. He was dressed as a stevedore and invited me to have a drink with him. He was obviously in disguise. I already knew that he was acting as a spy for an enemy of Germany. He asked me:

"Do you know any Jews who need help? Because I can get exit visas, permits for Casablanca and so on . . . And especially, I can get people into Spain."

I answered that certainly I knew some, but that there was above all the money question. He told me not to bother about that.

"A rich man may pay. But for every rich man I help I get three men through without a farthing."

My researches showed that Techow had already saved more than seven hundred refugees. In Marseilles he was known as "The One-Man Committee." His name was mentioned with respect.

And so Frau Rathenau's forgiveness bore fruit. The first German to assassinate a Jew because of his race, became the first to try to remedy his sin.

From Die Judische Wochenschau, reprinted in Revei

CHURCH NEWS FROM HERE AND THERE



P Goes to India as Wife of Missionary

When Missionary Ernest Hahn and his wife (above) mapped their route to India before leaving New York by ship on December 19, it seemed like the beginning of a long trip. For Mrs. Hahn, the journey was more like the end of a long trek, which began in Lithuania in 1944 with the invasion of that country by the Russians. From Memel in Lithuania she was forced to flee to Saxony and when the Russians took over that province in East Germany, she and her family moved from one P camp to the next until she found her way to Canada in 1948. They are members of the Missouri Synod.

While serving as secretary for the Lithuanian Lutheran congregation in Toronto, she met a young seminarian who was helping his father, the Rev. Ernest Hahn, pastor of St. John's Lutheran Church, Toronto, to gather the young fry of many DP families into a Lutheran Sunday school. They were married in 1950.

With her training as a nurse, Mrs. Hahn will assist her husband in his open work as a Christian missionary among the Moslem peoples of India.

Eisenhowers to Worship at National Presbyterian Church

Washington, D. C.—President-elect and Mrs. Dwight D. Eisenhower have elected National Presbyterian church their place of worship in Washing-

ton. Dr. Edward L. R. Elson, pastor, said that Gen. Eisenhower has asked him to conduct a pre-inaugural service for members of his immediate family at 9:30 a.m. on Jan. 20. Less than three hours later the general will become President of the United States.

National Presbyterian church traces its ancestry to the White House itself. In 1794, a group of stone masons working on the construction of the future executive mansion held services in a little carpentry shop in a thicket that eventually became part of the White House grounds.

First Presbyterian church grew out of this small group of worshippers. Subsequently, the church merged with Church of the Covenant to become the present National Presbyterian church, whose house of worship dates from 1883.

The church faces the small square on Connecticut Avenue where a statue of John Witherspoon, Presbyterian clergyman who signed the Declaration of Independence, stands.

Presidents who have worshipped at the church include Andrew Jackson, Franklin Pierce, James K. Polk, James Buchanan, and Grover Cleveland. Presidents Ulysses S. Grant and Benjamin Harrison also worshipped there from time to time.

Dr. Elson is president of the Washington Federation of Churches and former chairman of the Committee on Religious Life in the Nation's Capital. He first met Gen. Eisenhower as

chaplain to his headquarters during World War II. Subsequently, Gen. Eisenhower named him Supreme Headquarters' Emissary to the German Protestant Church Consistory to restore religious life in occupied Germany.

Dr. Elson holds the Bronze Star and Legion of Merit decorations as well as the French Croix de Guerre.

Seabees Proud of Ability to Build Churches

Washington, D. C.—The Navy's Seabees, who observe their 11th birthday on Dec. 28, are proud of their ability to build churches.

The name "Seabee" comes from the initials "C.B." or Construction Battalion. They are specialists in the building field recruited from civilian life and given distinctive status in the service.

Seabees have built many chapels in out-of-the-way places, using unorthodox materials. Today they are employing their unusual skill in Korea where a number of chapels stand as monuments to their industry and ingenuity.

A typical chapel recently completed for a Marine Air Group at a forward base in Korea used a quonset hut as its basic structural material. However, the hut was widened by inserting standard steel floor joists at the crown of the ceiling. (Putting floor beams in the ceiling is routine for these builders.)

The front of the quonset was removed and replaced by sandstone cut from a nearby mountain. Masons executed an attractive design with the stone. Flagstones for the entrance and steps were procured from the ocean bottom. A bell was cast by a native Korean foundry at Taegu and a belfry erected for it. Finally, pews and altars were constructed from plywood.

The end result was an attractive and serviceable chapel.

Wherever Navy and Marine men are stationed, the Seabees build chapels for their worship services. They erected one on Okinawa recently from coral stone cut on the site.

Special services will mark the Seabees' anniversary. The sermons of the chaplains will be about a Carpenter from Nazareth who also combined "know-how" with "can do" as the Seabees say.

Canadian Church Plans Large-Scale Mission Program in Africa

Toronto—Because its missionaries have been driven out of Communist China, the United Church of Canada is turning to a new continent—Africa—where it will launch a large-scale mission program early next year.

A contingent of missionaries, including some of those expelled from China, will be sent to Northern Rhodesia as the vanguard of what will eventually be a large force ministering to natives in the populous copper mining fields.

It will be the first new mission field entered by the United Church since its formation in 1925

Details of the program were announced by Dr. David H. Gallagher, secretary of the Church's Board of Overseas Missions.

Dr. Gallagher visited Northern Rhodesia a year ago to lay the groundwork for the project, which will be carried on in cooperation with the Methodist, Congregational, and Presbyterian Churches of Great Britain.

Only \$1000 for a Cardinal's Robe!

Rome—Pope Pius XII has decreed changes in the vestments of Roman Catholic Cardinals to make them more modern and less expensive.

The Pontiff's instructions were contained in a "motu proprio" which specified that the long trains of the Cardinals' red capes are to be shortened to half their traditional length. The cassock, mantle and amice henceforth are to be made of wool rather than silk.

Princes of the Church who now have silk robes may continue to wear them on certain occasions when prescribed by Vatican ceremonial.

The Pope decreed also that Cardinals belonging to religious orders will be required to wear the vestments of their orders only.

It has been estimated that a new Cardinal must spend at least \$3,000 for a minimum wardrobe of traditional vestments and might spend a great deal more. Simplification of the costume is expected to cut this figure by about \$1,000.

The Papal decree said the changes had been made "in consideration of the present times, which have been rendered grave and difficult."

It added that the world situation enjoins "a sober tenor of life upon all and a measured and austere one particularly upon the clergy."

Vatican sources said the Pope had set an example by modifying his own vestments. Almost all silk has been

replaced in his attire and the Pontiff has simplified his slippers and other accessories.

Shortening of the long trains will remove a distinguishing mark from processions of Cardinals. Traditionally, the trains have been seven meters (about 23 feet) and must be supported by trainbearers.

Under the new decree, trains must be reduced to half this length and worn folded at the back so as to dispense with the need for train-bearers.

Ecclesiastical tailors here said that few cardinals order a complete outfit. Many, they explained, follow an old custom of using vestments given them by the families of deceased Cardinals.

At the first consistory called by Pope Pius XII, in February, 1946, the Pope paid for the robes of German Cardinals who could not afford them.

Adam Cardinal Sapieha, Archbishop of Cracow, Poland, used robes that had been worn almost three hundred years earlier by a member of his family.

Tailors said they needed considerable time to make new vestments and refit old ones for the January 12 consistory. They are refusing all other work until after that date.

Two items of the traditional costume need not be bought by any of the Princes of the Church. These are the Cardinal's hat and ring. Both are gifts of the Pope to all new Cardinals.

The ring is set with a sapphire and the Pope's crest in enamel. It signifies the wearer's reign as Cardinal and the fact that he is part of the Pontificate.

In conferring the ring, the Pope confirms the Cardinal in his office and joins or weds him to the Church.

Suspicion and Fear

According to Judge Learned Hand, retired chief judge of the Second Federal Circuit Court of Appeals, unfounded denunciations are spreading fears and suspicions that may lead to the destruction of the country's political institutions. We have frequently drawn attention to the hysterical type of public denunciation now so prevalent in all parts of our land. It is quite contrary to and destructive of that spirit of human brotherhood which has hitherto been the controlling philosophy in our nation's community living. It is leading neighbors to be estranged from one another. The liberal-minded are classified with the radicals. It is increasingly dangerous to have an open mind. Judge Hand states that the United States is threatened by internal as well as external perils and is facing "a test

which it may fail to pass." He goes on to give us this sage advice:

Risk for risk, for myself I had rather take my chance that some cases will escape detection than spread abroad a spirit of general suspicion and distrust which accepts rumor and gossip in place of undismayed and unintimidated inquiry. I believe that that community is already in the process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed political as well as religious, is a mark of dissatisfaction; where denunciation without specification of backing, takes the place of evidence; where orthodox chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open list to win or lose. —Watchman Examine

Lutherans on the Move

In a year's time about 20 per cent of all Lutherans in the United States change addresses; about two per cent cross state lines; nearly 10 per cent shift from one city to another within the same state; some eight per cent move to a different neighborhood within the same city. This was disclosed in a survey by the National Lutheran Council.

A report on the survey stressed that the rapid movement of Lutherans compels the Church "to adjust itself to mobility in the evangelism outreach, its concept of congregational membership, and in its concept of the communion of saints."

Furthermore, the survey has shown the necessity of the division's active interest in work in California, the state which receives most Lutherans from other states, and the need to increase activities in the Southeast and Southwest states, where an influx of Lutherans from elsewhere has become evident.

The survey was conducted with the assistance of the Lutheran Brotherhood Insurance Company, which made a list of 150,000 subscribers to its monthly house organ, **The Bond**, available for the purpose. In twelve months the list showed 30,439 changes of address, thus indicating that the movement among Lutherans may be even slightly higher than the national average of population estimated by the Census Bureau to be 20.4 per cent of the total population.

Fruitful Giving

I Cor. 16:1-2

By H. C. Jersild, President of Synod

The Christian Faith cannot come to its own unless there are men, women, and children who are willing to give time, talents, and treasures for the sake of The Kingdom of God. God's people are to respond in labor and gifts in order that His Kingdom may come. We will therefore readily acknowledge the necessity for giving in order that the Gospel of Jesus Christ may minister to hearts, in hearts, and through hearts.

Let us therefore meditate on the thought: "Fruitful giving."

I

What is fruitful giving?

The whole Christian life is rightfully speaking to be a giving. Christianity as such from man's side is expression in love and service. "We love because He loved us first." "The love of Christ constrains us". "Herein is love, not that we loved God, but that He loved us and gave His Son to be expiation for our sins. Beloved, if God so loved us, we also ought to love one another," (I John 4:10-11). And this commandment we have from Him, that he who loveth God loves his brother also." It is an implicit message of scripture, and a naturally derived conclusion from our faith that if we truly love God, it will manifest itself in love of our neighbor, and love gives and grows by action. Therefore, we may rightly say: "Christian Stewardship is, 'The practice of the Christian religion.'" Giving of time, talent, and treasures for God's work and church is not just a responsibility or a privilege, but becomes the very nature of the Christian himself. In other words your and my giving should be nothing quite much a matter of course. Our devotion to God will move us to respond in love and sacrifice, for the fact is, God has no hands but your and my hands.

The thought of "the hands" is amply illustrated by an incident which occurred in Europe following World War

"Out of the rubble and rubbish of a large city in Germany rose the great spire of a solitary church. The devastating effects of bombing were still everywhere in evidence. The church also had been partially destroyed. A bomb had buckled the roof and seriously damaged the chancel vault of the church. The great statue of Christ in the chancel was buried under the debris. When workmen finally cleared away the rubble, they found the statue of Christ undamaged—except for the hands. They were missing and could not be found. Wondering people stood about the handless statue. Wiser hearts of that congregation saw in that statue something of lasting value. They persuaded the congregation to rebuild the church, but urged that the statue remain. They did not want it replaced. As it stood, it would preach a sermon every time the worshippers glanced at it."

The message was plain: 'Ye are my hands'. "Take your hands and let them move at the impulse of Thy love." May, Christ is calling upon His people to build His

Kingdom with their hands. He would do His work through them. Too long we have waited upon God to do for us what He would do through us. We are His hands, His agents, His workmen, His instruments, through which He would build His church among men.

II

How is fruitful giving done?

Our text gives us a number of points. Fruitful giving is characterized by a **firstness**, a **regularity**, and a **system**. "On the first day of the week each one of you is to put something aside and save." Giving to God should indeed have a first place, a first interest, a first love. All that we have we have received from Him. He indeed has a first claim on what we possess. In order that your and my giving might indeed be of the fruitful kind, we are to first think of all that we have in terms of God and His Kingdom.

Is He first in your program of giving? Or do you think of yourself first? "Seek ye first the Kingdom of God and His righteousness." There can be no question as to who is entitled to the first place in a Christian life. Whether we draw our conclusion out of God's Word or out of life's experience itself, we will inevitably come to the result that God is to be first. And if you and I have by His grace striven to develop that firstness in life then we will, when receiving our earthly means, think of them first in relation to God and just what He should have. In our text we can observe when these early Christians received earthly goods, they thought of God as the one who was to have part of it. When you receive your income whether it be income from a business, profession, or job, do you think of God first? If you do, your giving has one of the earmarks of fruitfulness.

A second mark of fruitful giving is regular giving. And how important that is. Nearly all our churches use the envelope system which affords such a convenient manner of making your and my giving regular. Just as you and I must eat regularly, sleep regularly, so too the practice of our Christianity is to be regular. It cannot in the nature of the case be a spasmodic, fitful affair. It must assume a regularity both as to prayer-life, worship, and giving. Thus it ministers in the natural way to nurture, strengthen, and develop our Christian life. What is more, the work of God's Kingdom carries on in regular manner and therefore of necessity needs our support regularly. How needful it is that each congregation contributes regularly to our missions and institutions because they have regular needs. Your giving of your envelope with its contribution at each Sunday morning worship, the first day of the week, is indeed an act of worship and if given in love and faith, will minister to an enrichment of your spiritual life.

A third mark of fruitful giving is making it systematic. In other words there should be thought, prayer, planning in your giving. It should not be haphazard and thought-

less. Each one of us should do some careful thinking and planning in love as to the amount we should give to God's work. The Apostle Paul told the Corinthian congregation to give something each first day of the week so that when he came in expectation of having a gift for the saints in Jerusalem, they would have something definitely planned and set aside. To wait until his coming before the gift was given would indeed be an uncertain and unplanned manner of securing it. No, says the tenor of this word, it is to be regular and systematic, planned in love and certainty ahead of time.

We are entering a New Year. Have you at the outset of this year systematically planned that God and His Kingdom, which are entitled to a first place, should have so much of your income? The government calls upon us to make out Income Tax Return of our estimated income for the year, and on the basis of that pay our income tax for the year ahead. God our Father in heaven, the giver of all good and perfect gifts, has even more of a claim on our giving to Him.

III.

Finally, let us raise the question: How much is fruitful giving?

Again our text comes to our aid, saying: "On the first day of the week, each of you is to put something aside and save, as he may prosper." The giving is to be proportionate, i.e. as he may prosper. In other words your and my giving are to be adjusted upward or downward according to our income. In these times when inflation has pushed up all incomes, quite naturally our giving to the Lord as directed by this word of God must also be increased. If your giving to the Kingdom of God is still the same as of some years ago, then you are violating the word of the Lord. You are doing His cause an injustice. No one, except because of peculiar emergency circumstances, can justify giving the same amount to the church as you did, e.g. five or six years ago.

Let us never become weary in well-doing. A certain member of a Pennsylvania church was continuously complaining of the tremendous expense his son was to him. "When he was a little shaver I thought he cost too much. This was nothing compared to later years. The peak was reached when he entered college. I thought I could never find enough money to supply his demands. I was growing weary of his needs for money. Then suddenly, without warning, he contracted a rare malady and died. My son has not cost me one cent since."

How frequently the members of our churches complain like that father. "They are always asking for more money. Money, money, money!" Let us take heed from this story, lest we grow weary in the sharing of our possessions, until one day we are startled to discover that our church needs nothing more from us—the church is dead!

One manner in which you and I can obey this direction from God is to tithe, i.e. to give ten per cent of our income. Such giving would then move up or down as we prospered, for it would constantly be the ten per cent.

Personally, I have found great blessing in tithing. It is my humble confession that God's rich blessing has been ours—not in the sense that our possessions have materially increased, but, friends, there are far greater and more precious returns than the earthly.

"Proportionate giving brings and carries the blessings needed in our daily living. Proportionate givers do not prosper just because they are good, conscientious, and careful in their practices. It is because they have become partners with God in all their life, that a continually increasing wealth of love and goodness has been theirs." But let us say it again: "Give as the Lord has prospered you". It is such a fine rule of giving. Possibly you because of your particular circumstances cannot tithe. Then make it a smaller percentage, 7 or 8, 5 or 6, but give as the Lord has prospered you.

Possibly you are saying, I am not able to do that. At first it may appear difficult, but I am sure the difficulty can be overcome. The government has a way of caring for its needs by withholding out of the wage checks to secure income tax, and during the War by making it patriotically necessary to make deductions out of pay checks in order to secure money for bonds. The force of circumstances brought it upon everyone. Where there is a will there is a way.

The following fine illustration from Stewardship Facts of 1950, drives home a timely point:

You may have heard about the frog who found himself caught in a very deep rut on a country road, and though his friends tried with might and main to help him get out their efforts were to no avail, and at last they left him in his deepest despair.

The very next day one of these friends was hopping along that country road, and whom did he meet, but the very same frog who the day before had been hopelessly stuck in the rut of the road.

"Well, I'll be a tree toad," the friendly frog said; "I thought you were stuck in that rut for good, and couldn't get out."

"That's right, I couldn't," the first frog said, "but a truck came along—and I had to."

It is exciting to ponder over just what would happen if all of us used for even one day the total powers of our resources, which we usually use just when we think we have to.

Conclusion

Let us who profess to be children of God constantly bear in mind that we are giving not because the church needs our time, our money, and our talent; but because this is the heart of the Christian witness. It is the expression of life in Christ. It is the nature of Christianity.

Our giving takes on a new construction when we are in Christ Jesus. It has firstness, regularity, and system. In the words of another: "The cross is an 'I' crossed out and that's what the cross of Christ must mean to those who would follow the Savior. When we accept the Savior, we cross out our 'I'. We no longer live to self, but to Him." He becomes first. All that I have is looking

(Continued on page 13)

The Witness of the Christian Layman

By Leslie Newbiggin

The word "Layman" has had an extraordinary history. Its basic meaning is "one of the People" — by which is meant that People of whom it is said in the Scriptures "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people but are now the people of God." To be a layman" is to possess this, the greatest of all privileges. But the Church, which coined this great word, also taught the world to debase it. When I venture to discuss a legal question with a lawyer, I preface my remarks by saying, "Of course, I am only a layman in these matters." The word has come to mean, in common speech, an ignoramus, an outsider. How has this amazing degeneration taken place?

The answer to that question takes us deep into the history of Christianity. It requires us to trace the process by which the Church has been clericalized and professionalized. To-day "the Church" is identified in men's minds with its paid ministers. The function of the main body of members is practically reduced to that of hearing, believing, and obeying. When men say, "The Church should go into educational work", they mean that the Church as an organized body should employ and pay teachers. But if thousands of Church members are teaching in the schools of the nation that is not regarded as "Church work", we have largely lost the great Biblical conception of the Church as the Body of Christ through whose entire membership the Lord wills to do His will in the world. When we speak of the Church's evangelistic force, we generally mean its force of paid evangelists. But that is a caricature of the truth. The Church's evangelistic force is—or ought to be—its entire membership, nothing less. We speak of "the laity" as though it were a sort of passive (or troublesome) body which "the Church" has to deal with. We forget that the Church is the laity, the People of God, and that the Christian layman in his office, field or factory is precisely the Church's frontline soldier in her engagement with the world.

In many ways and along many channels the Church in our day is learning afresh these half-forgotten truths about its own nature. We may here distinguish two main directions in which we are learning. Firstly, there is the renewed effort, discernible in very many Churches, to train and equip the whole membership for the manifold forms of ministry which the life of the Church requires. We are increasingly learning, from many widely differing experiences, that it is wrong to suppose the Church must depend entirely upon a paid ministry, and that it is of vital importance to devote much more of our total strength to training our members for voluntary work in evangelism, youth work, Sunday School work, and pastoral work of many kinds. This process must go on with

greatly increased rapidity if we are to meet the challenge of this hour.

But there is, secondly, another way—not so often understood or followed—in which the Church has to rediscover its character as the Body of Christ in the world. The mission of the layman is not simply to make known Jesus Christ to all those with whom he comes in contact, but still more to **show how a servant of Jesus Christ understands and exercises the job of which he has charge. That is his chief job in the Church.** In other words, it is on the Christian layman in his job, from Monday to Saturday, that the responsibility rests for seeing that—so far as in him lies—the will of Christ is done here on earth. That is his first task as a member of the Church.

A farmer who says his prayers, and allows weeds; bad drainage, or soil erosion to spoil his land, is failing in his primary duty as a churchman. His primary ministry in the total life of the Body of Christ is to care rightly for the land entrusted to him. If he fails there, he fails in his primary Christian task.

That is to put the point sharply, but negatively. Positively we have to recover the vivid sense of the Church as the body through which God wills to do His will in the world. The heart of the Church's life is at that place where Christ Himself gives His own life to it in the word and sacraments of His Gospel. Those who are called within the Church to be the ministers of word and sacraments are thus in a very special way responsible for the very heart and soul of the Church's life. But the Church's **work in the world** is work which professional ministers cannot do; it is the work of countless Christian laymen in all their varied daily tasks serving Christ in their daily work.

In certain matters—prayer, worship, Christian training, and the conduct of family and personal relationships—the Church is constantly guiding its members as to how they should act. But as to how a Christian should act in his business, in politics, in professional life, the Churches have had almost nothing to say. For all the vast and varied warfare of the Church in the world, she has left her members largely to fend for themselves.

The effort to meet these needs must include at least three strands, closely woven together:

1. A corporate effort of responsible study by Christian laymen in the same profession, with a view to clarifying the real moral and spiritual issues which confront the Christians in those professions today. Without this study, the Christian message will remain unrelated to the greater part of the working lives of those who hear it. The Christian businessman, for example, confronted with the Sermon on the Mount will naturally ask: "How can I apply this in the world of business, whose whole structure is based on competition?" And without an answer he will be irresistibly tempted either to say "A Christian

cannot remain in business", and leave it for some "safe" profession, or (more probably) to settle down into a sort of double standard—Christian ethics to rule private life and the "rules of business" to rule his business life. In both cases he has failed as a Christian. The truth is that in every profession and in every situation there is at any moment some issue which is really open, some point at which influence can effectively be for those on the side of God's laws or against them.. That is the place where the Christian must act. He cannot abolish the competitive system overnight; but he can do something, can fight for, and mobilize others to fight for, the thing (however small) which is now possible. What that thing is, the clergyman or the professor of Christian ethics cannot tell him. It can only be discerned by the Christians in that profession themselves, with all the expert help they can get, and with a deep sense of obligation to obey whatever light God gives them, meeting together to find out what God wants them to do.

2. Secondly we need what may be called a theology of secular work.. The preceding paragraph has really raised the issue already. If I cannot immediately apply the Sermon on the Mount to my profession, ought I to continue in that profession? And if not, is there any secular work which I can do in which I can apply the Sermon on the Mount? This well-known and often painful dilemma arises from the lack of a true understanding of what we may call the dynamic of the Gospel in the secular world. To put it in another way we need so to under-

stand the Gospel that the Christian laymen can know its full power to sustain him in his daily work, and can play his full part in the secular world without either running away from real duties for fear of compromising his principles, or acquiescing in preventible evils because they appear to be part of the structure of the secular world. For the recovery of this understanding we need the corporate thinking of trained theologians and laymen in different walks of life.

3. Thirdly we need a practical rediscovery of the fellowship of the Church as the body of Christ's witnesses and soldiers in the secular world. We need such a recovery of real congregational life that all the lay members will be able to bring to the Church meeting the problems and perplexities of their daily witness and warfare, and go back into each week's work with the assurance that the whole body is behind them, and with the fresh insight and courage which comes when difficulties are talked and prayed over by Christian brothers together.

The renewal of the Church which we look for cannot take place unless the clergy are willing to hear what laymen have to say and to share with them in the travail of corporate thinking and praying. On the other hand, the rediscovery in practice of what it means to belong to the People of God must involve also a deep-doing and costly renewal of the ministry of the word and sacraments by which the whole body is nourished and sustained.

Condensed from East and West Review

ARE YOU BUSY—

Buying Up Yesterday

By Oliver G. Wilson

God is concerned with man's past. He will forgive sins and He will make the failures and the blunders a guiding discipline for the future.

God does not deal with the yesterdays and make them as though they never had been, but He will "blot out as a thick cloud any transgressions." As for the sins, He will "remove them as far as the east is from the west."

Yesterday is in God's hands. The acts there recorded must stand. No amount of scholastic juggling, or philosophical sleight of hand can alter the record, but God can restore the years.

"How?" you ask.

By an increase of efficiency through the power of the Holy Spirit; by the gifts and graces of the Spirit; by an intensifying of our zeal and a multiplying of our tryings.

Yes, God will restore the years!

Let all who are plagued by the thought of wasted years grasp this promise and with it challenge the accusations of Satan. The sunshine of God's love and the showers of the Spirit will bring an abundant harvest of choice fruit to the glory of God the Father.

Bank on what Jesus can do. The breath of God, blowing on the valley of sun-bleached bones in Ezekiel's vision,

caused them to become an exceeding great army marching to conquest. The valley of lost opportunities may become a citadel of defense, and springboard for glorious achievement.

This incident in Ezekiel (chapter 37) declares the magnanimity of God. By your foolish willfulness you wasted the years, but God through His generosity does not chide. Rather He restores them.

This promise sings of the miracle of God. How impossible that the years might be restored, cries the human heart. How gloriously possible sings the promise of God. It is possible for man to restore things, but only God can restore years. God can crowd more into days than Satan can pack into years. "A day in thy courts is better than a thousand."

Working with God in buying up yesterday, the soul must be alert to opportunities, be intense in effort, be responsive and teachable to the voice of the Holy Spirit. When the day is done you will discover that life is reckoned not in years but in deeds. If you would fill your arms with sheaves for the Master, you must fill your time with sacrificial labor.

—The Wesleyan Methodist

BY THE FIRESIDE

STRENGTH, LOVE AND WISDOM

Your path may be a tedious one,
You cannot guess its length;
Remember God, the Lord of Hosts,
Is infinite in strength.

Your path may be a lonely one
With stormy clouds above;
Remember Jesus, Prince of Peace,
Is infinite in love.

And if bewildering mists should come
Which baffle human eyes,
Remember God, the Holy Ghost,
Is infinitely wise.

—Edith E. Trusted in The Christian

I KNOW THAT GOD HEARS PRAYER

I know that God hears prayer.
Although the burdens may
Seem greater than the heart can bear,
Still, day by day,
He eases them: a little here, a little
there,
In answer, and some fitting hour
Along the road,
He stoops and lifts the load,
And bids us go, lighthearted, glad,
Stronger through testings we have had.
I know that God answers prayer.
We lift our praise,
And through his bright eternal days
The sound comes clear—
Like music to his ear.
Yea, every word of every prayer,
Loosed on the air,
Will bring an answer if we wait,
Though it comes soon or late.

—Grace Noll Crowell

CAUSE FOR THANKSGIVING

A small boy went to a picnic, but it
hardly lived up to his expectations.
He was stung by a bee; he fell into a
creek; a little girl pulled his hair; he
got badly sunburned. Late in the af-
ternoon he reached home in an ex-
tremely disheveled state. As he limped
up the front steps, his mother greeted
him and said:

"Well, son, what sort of a time did
you have at the picnic?"

"Mama," slowly replied the little lad,
"I'm so glad I'm back I'm glad I went."

—Wall Street Journal

THE INSCRIPTION

After a little girl had prayed about
what gift would be best for her father's
birthday she felt led to buy a Bible.
She wondered what to write on the fly
leaf. "From Maggie" seemed too cold.
"From your little daughter" would not
do, for her father had said she was get-
ting to be a big girl. Would "From one
who loves you" do? Scarcely, for quite
a lot of others loved him, too.

Finally, she went to her father's li-
brary. She found that one of the books
had this on the flyleaf—"From the
Author." Later, when her father open-
ed his gift and saw "From the Author",
he realized that he was not acquainted
with the Author of the Bible. He began
to study the Bible, was converted, and
became a preacher. In telling the story
of his conversion, he often held up the
little Bible, and told about the inscrip-
tion, "From the Author."

Let us then accept it, read it, believe
it, confess it, and tell to others that it
is a love gift for them "From the Auth-
or."—Golden Sheaves.

Discovering a careless mistake in a let-
ter, the employer summoned his new
typist. "You came here with good
recommendations, Miss Brown," he
barked, "and do you tell me that you
don't know the king's English?"

"Of course, I know it," she replied
indignantly. "Otherwise, he would not
be king, would he?"

The assistant manager, noticing the
frown on his superior's face, said, "You
sure look worried!"

"Listen," replied the manager. "I
have so many worries that if something
happens today, I won't have time to
worry about it for another two weeks."

IN GOD WE TRUST

By W. H. Baylor

In the June 19 issue of the **Religious Herald**, Dr. Bruce Price had an article
titled "Mottoes That Inspire." It was
interesting indeed, as he called atten-
tion to a number of sayings which have
blessed us. His mention of "In God
We Trust" reminded me of a fact not
generally known, but of peculiar inter-
est to Baptist.

When I came from the Southern Bap-
tist Theological Seminary 54 years ago
to become pastor of Grace church, Bal-
timore, Daniel J. Emich, an old man
then, was treasurer of that church.
Two small churches, Bethany and Shi-
loh, had united to form the Grace
church. Mr. Emich had been a mem-
ber of the Bethany church, of which
Rev. Mark R. Watkinson was pastor.
He gave me the facts about how "In
God We Trust" was put upon our coins.

In 1863, Mr. Watkinson wrote to
Hugh McCulloch, who was then Secre-
tary of the Treasury, suggesting that
we should recognize God on our coins,
which had not been done up to that
time. Out of that correspondence be-
tween these men, the motto "In God
We Trust" was agreed upon and was
placed upon some of our coins, begin-
ning with 1865. Prior to that year, this
motto did not appear, as you will dis-
cover if you look upon any piece mint-
ed before that date. We cannot be sure
which one of these men coined the mot-
to, but we are safe in saying that from
this correspondence the motto was
agreed upon.

Doubtless the last lines of "The Star
Spangled Banner,"

"... Then conquer we must,
when our cause it is just,
and this be our motto:
"In God is our trust!"

occurred to both or to some mutual
friend. At any rate, we rejoice that
God is recognized in this way, even
though many disregard him in the get-
ting and spending of money. We also
rejoice that a Baptist minister had a
part in the selection of this appropri-
ate motto.—Watchman Examiner.

A Page for Youth . . .

HOMER LARSEN, Editor

THE LUTHER LEAGUE FACES A NEW YEAR

By Robert Hansen

At this time of year it is only natural to turn our thoughts to the year which lies before us. Perhaps we ask ourselves, "What will this year bring us?" That is a question which no one of us can answer. We can be sure of one thing, however, and that is this: God will go with His children, no matter what the year may bring. He has said, "I will never leave thee nor forsake thee." We can rest assured on that promise.

The Luther League of our UELC also turns to the year lying ahead, for it, too, faces a new year. What lies ahead this year for us as Luther Leaguers? This also is a question which cannot be fully answered. However, we can point and look forward to certain specific things which our Youth Board has set up for us.

Certainly one of the highlights of the year will be the Synodical Luther League Convention at Dana, April 23-26. Built around the inspiring theme "Thy Will Be Done on Earth", this convention promises to be a "mountain-top experience" for all who attend. The speakers and the program have been carefully chosen and planned to meet the needs as well as the desires of today's Luther Leaguers. Those of us who attended the convention at Dana two years ago certainly recall those days and the up-lifting Christ-centered program. Knowing about the convention this far in advance, we can already begin to set that week-end aside and plan to be there on opening day!

In the summer months, there will be Leadership Training Schools to support and attend. Who will be the lucky ones to go this year? Each League will want to be sure and send two representatives in order not to miss out on the latest method for planning interesting, Christ-centered League programs and good wholesome entertainment.

Throughout the year there will be various projects to support such as: Youth Sunday; the missionary for a day plan; ONE magazine, the Christian magazine especially geared for Leaguers; Youth Programs, which will help us in our planning programs. and next year's Christmas Chimes. All of these will still be with us. But let's make a promise to God and to ourselves to do a better job of supporting these projects this year than ever before, shall we? Certainly, each of the above projects is one that is worthwhile and deserves our best and wholehearted support.

But what are our financial obligations which we face in this new year? Most of us know that our Luther League has been supporting a seminary student in South America last year and this year at the cost of \$1000 a year. Last year there were so many of our Leagues which sent in mission offerings that we had no trouble at all in reaching our \$1000 mission goal. This year, however, I am sorry to report that less than a dozen Leagues have sent in mis-

sion offerings for this project. As a result, we are several hundred dollars short of our \$1000 mission goal for this year. The deadline is April 1st. Will we meet it? That is one issue which faces us in the immediate future. Has your League sent in its mission offering?

We also have a new mission project to support this year. This one is in Japan. We are helping to finance the building of a new mission station in the area where Lloyo Neve is working for the Lord. The new station is in the village of Yoshii and money is needed to buy land and to build a chapel. We hope to be able to send \$1000 each year for the next three years. But we will hear more about this project at the convention in April.

These are some of the things which the Luther League faces in the new year. It is our hope that each local Luther League will support the work of the Synodical Luther League wholeheartedly. We cannot do our best unless we receive this support. Keep sending in those Good Faith Offerings! It makes little or no difference whether you send them through your district treasurer or directly to me. Act according to your district policy. But the important thing is to keep the money coming in. Otherwise, these projects will fail. In the year let's all pull together and make the year, with God's help, the best ever, spiritually, financially, and socially, that the Luther League has ever enjoyed.

Bob Hansen

Synodical L. L. Treasurer

BOOK REVIEW

Leadership Study Texts. "Christianizing Community Life" by Clarence E. Krumholz. "The Awakened Heart" with subtitle, "The Devotional Life of Young People," by Robert W. Stackel. "The Story of the Old Testament" by William I. Cooper. Price \$.65. Muhlenberg Press, Philadelphia.

These three leadership study texts are a sample of a number of such texts prepared by the United Lutheran Church Board of Parish Education for the development of Christian knowledge as a means for training Christian leadership. The first named text presents some of the basic Christian principles to be considered and applied in the realization of Christian community, which knowledge is important for social worker to know. The second has been prepared as help to young people in the "how" of personal devotion, which would prove to be a great help to any group of senior young people interested in such a study. The third is a study to give general helpful knowledge of the story of the Old Testament,—a recommended study for church school teachers.

Although these texts have been prepared to serve a definite place in leadership courses, yet they would be wonderful study guides for any group, which may be interested in making a study in the areas as stated by their titles. Each chapter of each text has a set of questions to guide in a practical discussion of the matter presented.—S. S. Kaldahl

FRUITFUL GIVING

(Concluded from page 8)

in the light of Him. My possessions are not controlling me. "Ordinarily we ask only one question instead of two when we think of our possessions. We ask: 'What will my possessions do for me?' The deeper, more pertinent question is: 'What are my possessions doing to me?' Do I control them or do they dominate and control me?' Material things can do for us. They can also do great things to us! Much depends upon whether or not we are willing and ready to place these possessions in the hands of the Lord for Him to use them, when, and where, and how He will."

If we do not lift up our life to the level of our prayers, eventually our prayers will be dragged down to the level of our life.

—Charles Brent.

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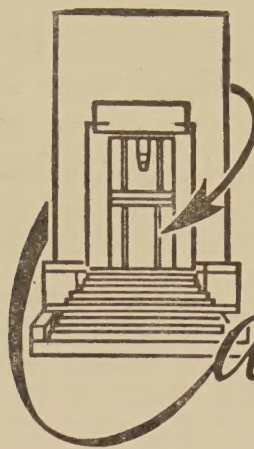
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ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Synodical Budget	191191.60	20717.10	75000.00	21857.50	34870.00	6600.00	1842.00	30305.00
Previously acknowledged	84684.70	8658.41	31040.06	10205.47	14189.77	3402.49	1492.55	15695.90
N. Luck, Wis., St. Peter's Luth. Ladies' Aid \$2.50 in memory of H. H. Bille and \$2.50 in memory of Mrs. L. P. Nielsen	5.00				5.00			
N. Luck, Wis., St. Peter's Luth. Church	213.61	49.68		75.32				88.63
Cedar Falls, Ia., Sunday School Christmas offering equally divided among the three Homes	141.00	141.00						
Shelby, Ia., the Lutheran Sunday School Christmas offering divided among the three Homes	67.47	67.47						
Indianapolis, Ind., in memory of Niels C. Sorensen, Kansas City, Mo.; Mr. and Mrs. N. W. Jensen and family, Mrs. Hansine Jensen, Mrs. Ida Jensen, Elma D. Jensen	7.00				7.00			
Owatonna, Minn., Ladies' Aid in memory of Mrs. Elsie Hansen	2.00					2.00		
Des Moines, Ia., Highland Park Luth. Sunday School, Christmas offering for the three Homes \$7, and \$10 for the Indian Mission	80.00	70.00				10.00		
From a Friend	100.00	10.00	50.00		20.00			20.00
Minden, Nebr., Bethany Ladies' Aid	40.00				40.00			
Denmark, Wis., Mr. and Mrs. Robert J. Hansen for the three Homes	15.00	15.00						
Westby, Mont., Emmaus Ladies' Aid	75.00			75.00				
Indianapolis, Mrs. Hansine Jensen, a Christmas gift of \$5 for each of the three Homes	15.00	15.00						
Omaha, Nebr., Pella Luth. Sunday School Christmas offering	33.82				33.82			
Atlantic, Ia., St. Paul's Luth. Church	200.00		150.00					50.00
Brooklyn, Wis., Brooklyn Luth. Sunday School	10.00	10.00						
Hazelwood, Minn., Mrs. John L. Larsen in memory of her brother Raymond Andersen, who was killed in World War II	5.00		5.00					
West Branch, Ia., Bethany Luth. Sunday School	59.00	59.00						
Marcus, Ia., Nazareth Luth. Sunday School offering	22.73	22.73						
West Branch, Ia., Bethany Ladies' Aid and W.M.S. in memory of Ole Pedersen	5.00				5.00			
Flaxton, N. D., Soren Christensen of Albuquerque, N. Mexcio, of United Luth. Church, Flaxton	200.00		100.00		50.00			50.00
Extra, Ia., the Lutheran Sunday School for the three Homes	85.60	85.60						
Brush, Colo., First Engl. Ev. Luth. Church, offering at Sunday School Christmas program	119.00	119.00						
Brush, Colo., First English Ev. Luth. Church offering at Candle Light service	47.91				47.91			
Kansas City, Kan., Westwood Luth. Church	180.00		100.00		40.00			40.00
Westby, Mont., Mr. and Mrs. Peter Andersen and Marie of Emmaus Church in memory of Mrs. Christine Dahlgaard	3.00				3.00			
Sleepy Eye, Minn., Trinity Luth. Sunday School, Christmas offering for the three Homes	25.00	25.00						
Eugene, Ore., Emmaus Luth. Sunday School Christmas offering	54.20	54.20						
Spencer, Ia., Bethany Luth. Sunday School offering at Christmas program	58.57	58.57						
Minden, Nebr., Pastor and Mrs. Ernest Grill in memory of H. Theo. Meyer	5.00							5.00
Minden, Nebr., Fredericksgurg Sunday School in memory of H. T. Mayer	5.00	5.00						
Coulter, Ia., Nazareth Luth. Sunday School	88.87	88.87						
Kansas, City, Kan., Westwood Luth. Church, Christmas tree offering	45.25	45.25						
Cedar Falls, Ia., C. B. Madsen	10.00				10.00			
Detroit, Mich., Northwest Trinity Church	59.67							59.67
Salt Lake City, Utah, Mr. and Mrs. F. E. Melary in memory of R. N. Givler, Sr.	3.00	3.00						
Culbertson, Mont., Mr. and Mrs. Jorgen Smith	10.00							
Caruthers, Calif., Our Savior's Luth. Church	54.88							54.88
Flaxton, N. D., United Luth. Sunday School	88.25	88.25						
Hutchinson, Minn., Main Street Luth. Church	200.00		100.00		50.00			50.00
Irene, S. D., Erland Tanderup	10.00					10.00		
Greenville, Mich., St. Paul's Luth. Sunday School, offering from parents and friends \$71.47, from Sunday School children \$45.98	117.45	117.45						
West Branch, Ia., Bethany Luth. Church	275.00		150.00		50.00			75.00
Oyens, Ia., Gethsemane Luth. Church	7.50		7.50					
Pasadena, Calif., Bethany Luth. Sunday School	33.71	33.71						
Oregon, Wis., St. John's Luth. Church	200.00		100.00		50.00			50.00
Neloa, Ia., St. Paul's Luth. Sunday School, offering at Christmas program \$69.80, birthday money \$9.16	78.96	78.96						
Owatonna, Minn., from a friend in Our Savior's Luth. Church	10.00				10.00			
Waupaca, Wis., Trinity Luth. Sunday School Christmas offering	106.58	106.58						
Extra, Ia., in memory of Martin Overgaard: M. Toft, Christine Toft, C. Stone, T. Simpson, H. Lensch, W. Madsen, R. Andersen and R. Rasmussen	8.00				8.00			
Royal, Ia., Bethlehem Luth. Church	11.25			9.25				2.00
Norma, N. D., Zion Luth. Church, Children's Christmas offering	29.95	29.95						
Norma, N. D., Zion Luth. Church	49.35			29.46	8.37	8.96	2.56	
Staplehurst, Nebr., Our Savior's Luth. Church	21.00							21.00
Mason City, Nebr., Ladies' Aid of Zion Luth. Church	11.15		5.00					6.15
Dannebrog, Nebr., the Luth. Sunday School, amount divided among the three Homes: Christmas offering \$39.61, Birthday Bank \$5.82	45.43	45.43						
Hampton, Nebr., Immanuel Luth. Church offering	25.00							25.00
Ord, Nebr., Bethany Ladies' Aid in memory of Mrs. Marie Boesen	5.00	5.00						
Chicago, Ill., Golgotha Luth. Sunday School	1032.73	1932.73						
Coon Rapids, Ia., in memory of Henry Jorgensen of Immanuel Luth. Church: Mrs. Anena Jorgensen, Martin Jorgensen, Mr. and Mrs. Glen Burget and family and Mr. and Mrs. Howard Hick and family	50.00				50.00			
Plainview, Nebr., Bethany Sunday School Christmas offering	30.24	30.24						
Westbrook, Maine, Trinity Luth. Sunday School for the three Homes	79.83	79.83						
Sidney, Mont., Mrs. F. Hansen in memory of Miss Mary Nielsen, Los Angeles, Calif.	2.00							2.00
Westby, Mont., Emmaus Luth. Sunday School	50.75	50.75						
Oyens, Ia., Gethsemane Ev. Luth. Sunday School for the three Homes	40.65	40.65						
Kenmare, N. D., Norma Luth. Sunday School, Christmas offering \$24.46, Birthday offering \$1.80	26.26	26.26						
Northfield, Minn., St. Peter's Luth. Sunday School, Christmas offering	50.76	50.76						
Plainview, Nebr., Bethany Luth. Church	300.00			300.00				
Underwood, Ia., Underwood Luth. Church for Elim Home, Elk Horn	44.00	44.00						
Underwood, Ia., Underwood Luth. Church	112.30							
Ringsted, Ia., Willing Workers of St. Paul's Luth. Church	127.00			127.00	60.00	46.30		6.70
Ringsted, Ia., Danish Ladies' Aid of St. Paul's Luth. Church	11.00							11.00
Kimballton, Ia., Bethany Luth. Church	52.60							52.60
Denmark, Wis., Our Savior's Luth. Sunday School Christmas offering	90.75	90.75						
McCabe, Mont., Ebenezer Luth. Church in memory of Mr. Glenn Orloff	38.00		3.00	10.00	25.00			
Ord, Nebr., Bethany Luth. Sunday School	25.00		25.00					
Ord, Nebr., Bethany Luth. Sunday School, Birthday Bank	8.00							
Ord, Nebr., Bethany Luth. Church offering at Christmas program	23.00	23.00				8.00		
Ord, Nebr., Bethany Luth. Church Thanksgiving offering	14.50							
Ruskin, Nebr., Bethany Luth. Sunday School	29.83	29.83						14.91
Cushing, Nebr., St. John's Luth. Sunday School, offering at Christmas program	27.93	27.93						
Farmington, Minn., Farmington Luth. Church	52.92							52.92
Minden, Nebr., Bethany Luth. Church	76.83		30.00	10.00	15.00	5.00		10.00
Minden, Nebr., Bethany Luth. Church in memory of Peter N. Hansen	5.00							

town, Wis., Milltown Luth. Church	41.95								41.95
neapolis, Minn., Mr. and Mrs. William J. Von Stocken	10.00								5.00
akee, Ill., St. Ansgar Luth. Church	62.00			25.00		15.00	10.00		12.00
en Bay, Wis., in memory of Mother, Mrs. Peter Andersen: Robert									
Hansen, Mrs. Marie Banta and Leonard Petersen of Denmark, Wis.	5.00					5.00			
en Bay, Wis., in memory of Mrs. Peter Andersen: Esther and Ruth									
Johnson, Mr. and Mrs. Austin Johnson of Denmark, Wis.	5.00						5.00		
en Bay, Wis., Mr. and Mrs. Alfred Rasmussen, Denmark, Wis., in									
memory of Mrs. Peter Andersen	2.00								2.00
ey, Nebr., Nazareth Luth. Church	22.50	22.50							
ar Falls, Ia., "a Friend"	38.00	38.00							
den, Nebr., in memory of Kenneth Bundgaard: N. Jorgensen, W.									
Nielsen, J. Tillotou, R. Nielsen, S. Paulsen, O. Christensen, and M.									
Jorgensen and Marlene	7.00	7.00							
wood, Calif., St. Paul's Luth. Church	413.33	13.33	200.00	50.00	50.00	35.00	15.00		50.00
ncer, Ia., Bethany Luth. Church	200.00		100.00		100.00				
ert Lea, Minn., Trinity Luth. Church	1000.00	25.00	500.00	100.00	100.00	75.00	15.00		185.00
TOTAL	92378.52	11740.67	32690.56	10991.50	15052.87	3622.75	1527.11		16753.06

SPECIAL MISSIONS

	Total Received	Japan Mission	Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	Luth World Mission	Action
Previously acknowledged	66643.01	7182.15	10422.19	5260.78	8995.00	447.51	104.01	33868.87	362.50
asas City, Kan., Westwood Luth. Sunday School	10.00		10.00						
na, Calif., Mr. and Mrs. Geo. Jorgensen of Pella Church	250.00	25.00	50.00	50.00	50.00			75.00	
Hollywood, Calif., Valley Luth. Church	10.58							10.58	
ert Lea, Minn., Trinity Lutheran Sunday School	61.30			61.30					
Moines, Ia., Highland Park Sunday School	40.00	10.00		10.00				10.00	10.00
tis, Nebr., Ebenezer Luth. Church	44.00							44.00	
ey, Mont., Mr. and Mrs. Andrew Lund in memory of Lois	2.00					2.00			
ubon, Ia., the Junior Missionary Society for Andoverus, a na-					25.00				
tive evangelist in Sudan	25.00								
xtion, N. D., Soren Christensen of Albuquerque, N. Mexico, of									
United Luth. Church, Flaxton	200.00	100.00			100.00				
gon, Wis., Altar Guild of St. John's Luth. Church, an offering	30.45	30.45							
asas City, Kan., Westwood Luth. Church	207.89							207.89	
ar Falls, Ia., Nazareth Luth. Missionary Guild	25.00							25.00	
sonville, Ia., Bethlehem Sunday School	17.92		17.92						
ar Falls, Ia., C. B. Madsen	15.00	5.00			5.00				
mark, Ws., Mrs. Maja Hansen in memory of Mrs. Sophie An-									
dersen	2.00			2.00					
org, S. D., Rev. H. S. Madsen	3.00	3.00							
shington Island, Wis., Trinity Luth. Church, Christmas Day of-									
fering	200.50							200.50	
upton, Ia., Mr. and Mrs. Ole Hansen	50.00				50.00				
ine, Wis., Emmaus Luth. Church	595.31							595.31	
ine, Wis., Emmaus Luth. Sunday School	161.44							161.44	
sonville, Ia., Bethlehem Luth. Church	246.35							246.35	
rt Branch, Ia., Bethany Luth. Church	90.41							90.41	
la, Ia., St. Paul's Luth. Church	110.48							110.48	
ver, Colo., First Bethany Luth. Church	7.00			7.00					
ert Lea, Minn., Trinity Luth. Church	477.47							477.47	
na, Calif., Anna Marie Petersen	25.00			25.00					
ubon, Ia., Our Savior's Luth. Church	413.90							413.90	
upaca, Wis., Trinity Luth. Church	533.39							533.39	
upaca, Wis., Trinity Luth. Brotherhood	25.00							25.00	
upaca, Wis., Trinity Luth. Sunday School	62.59							62.59	
r, Nebr., Miss Ruth Lund	25.00							25.00	
aha, Nebr., Mission Society of Pella Luth. Church, offering at									
an "All Church Christmas Party"	37.06							37.06	
mare, N. D., Norma Sunday School	5.00	5.00							
ncer, Ia., Robert Larsen in memory of H. A. Larsen	2.00				2.00				
al, Ia., Bethlehem Luth. Church	128.98	32.24	32.24	32.25	32.25				
lehurst, Nebr., Our Savior's Luth. Church	42.76	21.40						21.36	
den, Nebr., Fredericksburg Luth. Church	78.74							78.74	
gsted, Ia., St. Paul's Luth. Sunday School	41.40							41.40	
rhead, Ia., Bethesda Luth. Church	122.65		37.15					85.50	
ey, Mont., Mrs. F. Hansen in memory of Mrs. C. Dahlgaard,									
Westby, Mont.	2.00							2.00	
tby, Mont., Emmaus Luth. Sunday School	10.00				10.00				
ra, Ia., Lutheran Brotherhood	317.46							317.46	
rens, N. Y., St. Matthew Luth. Church	46.00							46.00	
gsted, Ia., St. Paul's Luth. Church	336.36							336.36	
gsted, Ia., Willing Workers of St. Paul's Luth. Church	63.00	21.00	21.00		21.00				
gsted, Ia., United Mission Circle	7.10			7.10					
abe, Mont., Ebenezer Luth. Church in memory of Mrs. Glenn									
Ortloff	82.00	8.00	15.00	8.00	7.00	13.00		31.00	
len, Nebr., Bethany Luth. Church	29.50							29.50	
nington, Minn., Farmington Luth. Church	237.93		87.93					150.00	
town, Wis., Milltown Luth. Church	140.54							140.54	
neapolis, Minn., Mr. and Mrs. William J. Von Stocken	15.00	5.00	5.00		5.00				
esford, S. D., South Circle of Nazareth Luth. Church	25.00	10.00						15.00	
akee, Ill., St. Ansgar Luth. Church	30.41							30.41	
akee, Ill., Mrs. M. M. Weaver	2.41	2.41							
en Bay, Wis., Mr. and Mrs. Adolph Erickson and Esther Erick-									
son, Denmark, Wis., in memory of Mrs. Peter Andersen	5.00	5.00							
en Bay, Wis., in memory of Mrs. Peter Andersen: Mr. and Mrs.									
Hans Petersen, Porterfield, Wis., Bertha and Mae Petersen,									
Menomonie, Wis.	5.00			5.00					
eck, N. J., Pastor and Mrs. Edward A. Hansen	20.00	5.00	5.00	5.00	5.00				
ro Valley, Calif., the W.M.S. of Faith Luth. Church, a gift									
for the missionaries	10.00	3.00	3.00		4.00				
upton, Nebr., Immanuel Luth. Ladies' Aid for Miss Danielson's									
salary	5.00		5.00						
wood, Calif., St. Paul's Luth. Church for payment of Mission-									
ary Paul Johnson's salary for January and February 1953	600.00	600.00							
ncer, Ia., Bethany Luth. Church	219.00							219.00	
TOTAL	73278.29	8073.65	10716.43	5473.43	9311.25	462.51	104.01	38764.51	372.50

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
Previously acknowledged	194827.41	117044.15	77783.26
na, Calif., Mr. and Mrs. Geo. Jor-			
gensen	50.00	25.00	25.00
adena, Calif., John Rasmussen	100.00		100.00
ar Falls, Ia., Nazareth Luth. Mis-			
sionary Guild	50.00	50.00	
r, Nebr., Miss Ruth Lund	75.00	75.00	
abe, Mont., Ebenezer Luth. Church			
in memory of Mrs. Glenn Ortloff	5.00	2.50	2.50

Denver, Colo., Mrs. Eleonora M. Soren-			
sen in memory of her husband Al-			
fred Sorensen and son, Ralph	5.00	2.50	2.50
Total	195112.41	117199.15	77913.26

DISABILITY BENEFIT FUND

Previously acknowledged	\$688.84
Viborg, S. Dak., Rev. H. S. Madsen in memory of Rev. El-	
mer Christensen	2.00
Total	\$690.84
Received with thanks.	
Elair, Nebr., Dec. 31, 1952.	H. J. Hansen, Treas.

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1953

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Nine Tenths Ill Fed—Ill Housed—Ill Clothed

Near the town of Whiteville not far from Memphis, Tennessee is a simple white clapboard house set in the midst of cotton and corn fields. Horace Holmes was brought up on this "average American farm", which he now owns. After studying agriculture at Tennessee State College and doing graduate work in agricultural economics at Cornell he became a county agricultural agent in Tennessee where he learned to work with people instead of for them. In 1948 he offered his services to India, of which country the Indian ambassador had said "nine tenths of the nation is ill-fed, ill-housed, and ill-clothed."

Holmes decided to work in an area of about one hundred square miles around Etawah near Lucknow.

In small strips he had the farmer planting a new variety of wheat, called Punjab 591. The trials resulted in an increase of 43 per cent over the native wheat.

The next experiment was plowing under legumes to enrich the soil. The wheat yield went from an average of 15 bushels per acre to 26 bushels and one farmer had 63 bushels. Potato yields jumped from 119 bushels to 235

From improving the seed and the soil, Holmes moved toward improving the simple tools which the Indian farmer used. He then got his Indian friends to clean out their ponds and save water for the days when the monsoons fail.

This Tennessee farm boy seemed to have no trouble learning to love Indian farm people. His farm in Tennessee which he also loves is still waiting his return, for he has been made "Chief Agricultural Advisor" for all of India under Point IV.

Many other American farm youth trained in agriculture are needed in India to help answer the prayer "Give us this day our daily bread", of the 360,000,000 people of that land who have their newly won political freedom but have not yet won the battle for bread.

Lutheran Publishing House

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